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THE SHOSHONI-GOSHIP INDIANS.

ALBERT B. REAGAN.

THIS group of Indians is locally known as the Goshute tribe. From correspondence with the Ethnological Bureau, it seems that no one has ever written them up in any way. From what I can learn they were first visited by the Mormons. At that time they dominated western Utah and Eastern Nevada south of the middle of the Great Salt Lake desert, far into the south half of these two states. After the discovery of gold in California the Overland route was made through the center of their territory within thirteen miles of the present Deep Creek reservation.

Following the middle of the last century, these Indians began to commit depredations on the settlers and on the Overland Route. The Overland station, just over the pass in the Deep Creek range, twenty-eight miles northeast of the Deep Creek Indian reservation office, was captured and burned and its inmates killed. This station was half way between Deep Creek (Ibapah post office) and Calleo eastward on the Lincoln Highway. A well and a rock wall still remain of this station to remind one of these old days. Deep Creek station, twelve miles north of the agency, fared better, as there were more whites near it. Eight Mile station, eight miles further west on the present Lincoln Highway, while able to withstand the attacks, had many a grim day. At one time, on the route from Deep Creek station to Eight Mile, the stage was attacked; the stage driver and the only passenger were killed, but the teams at a breakneck speed rushed down the road and through Eight Mile station gates with their dead. About the same time the stage coming from the west to Eight Mile was attacked and the driver killed, but, as in the previous case, the frantic horses gained the station with the stage and their dead driver. The graves of these slaughtered men are just a little west of the old station house; and the old adobe fort, though now the residence of Mr. George Etta, has the bullet marks in its walls to remind one of the Indian attacks in those grim days. It is alleged that the old Indians now living took part in those raids.

To stop the depredations the War Department rounded up the Indians and compelled them to make a treaty with the Gov-

ernment, agreeing to cease hostile action in any way. From what I can learn, they have lived up to their side of the agreement. The goods and money-payment part of this treaty by the government were all fulfilled and the Indians turned loose to look out for themselves for many years. Recently, through a work-up agitation, they were given reservations and were again segregated on reservations. A part of the tribe was placed on the Skull Valley reservation, near Grantsville, Utah; and the remainder were placed on the Deep Creek reservation. The executive order establishing this reservation bears date of March 23, 1914.

As the Deep Creek section of the Goshutes began to civilize they were gathered in by the Mormon Church at Deep Creek, and for a number of years they were fathered by the church there. Then they were moved up to the site of the present reserve and the Mormon Church bought them a little tract of land there and also acquired a right to certain water for irrigation purposes. The church held the title to this land for a while, then deeded it over to the Indians. Soon, then, white men began to encroach on the Indian water rights. This led to a lengthy case of litigation, in which the Indians won a third of all the water of the entire watershed, and still hold the same with their newly constituted reserve.

Since the forming of the reservation many questions as to the Indian's status have arisen. One was with reference to the Indian's hunting. The Indians carried their case to the honorable commissioner and won their point. He decided that the order establishing the reservation left these lands "without the jurisdiction of the state, and therefore should Indians hunt thereon they would not be amenable to the state laws. They must, however, observe the federal law relative to hunting and killing migratory birds, and should they dispose of their catch while off the reservation they would be subject to the state laws for having such game in their possession, if in violation thereof."

These Indians, like all Indians, are great gamblers; and besides playing our games, they have a game of their own called ni-ay-way, at which they spend too much valuable time. Below is a description of the game:

THE NI-AY-WAY, OR TWO-STICK GAME OF THE
GOSHIP INDIANS

In this game, two game sticks about two and one-half inches long and one-eighth of an inch in diameter and some tally sticks are used. One of the game sticks has a thread or a buck-skin band around its center. When playing, the player holds one of the game sticks in each hand. These he changes from hand to hand behind his back, under a blanket or behind an apron (if a woman is playing), or at any place out of sight of the guesser, his opponent; though he faces his opponent in the open throughout the whole time he is playing. When playing, the players are two in number and sit opposite and about six feet from each other, though each set may be joined by many helpers and each may represent a whole clan or tribe. (In the game which I saw one side was the Skull Valley Indians, the other side the Nevada and Deep Creek Indians.) In this game the player having changed the game sticks to suit himself, brings his hands before him and swings them back and forth from left to right and the reverse, as he changes the sticks in sight or out of sight (concealed) from hand to hand by sleight-of-hand performance, to disconcert his opponent, and his colleagues sing a vigorous song in a monotonous minor key. A "good" player will change the sticks after the guess is made. As the player is thus acting the guesser is preparing to make his guess. He makes false motions with his hands, points to this hand and then to that hand of his opponent, while he argues and jokes to see if he can decide from his actions where the valuable stick is, in which hand it is held. Having decided in his own mind, he makes his guess (calls it) by slapping his hands together in a vigorous manner and then pointing his right hand toward the hand he has decided holds the mystic, winning stick. If he loses, his opponents begin again the vigorous song of triumph and commence to hide the sticks again. If he wins, the sticks are turned over to him. Below are the rules for playing the game:

1. The unmarked stick is the winning stick.
2. If the guesser guesses which hand the unmarked game stick is in, he gets the game sticks, but no tally, and the other side begins to guess.
3. The tallies are kept by an agreed number of tally sticks, each side at the beginning of the game having the same num-

ber. (In the game I saw each side had seven tally sticks when the game began.)

4. For every time a guesser misses he losses a tally, and a tally stick of his passes over to the winner and is placed with his pile of tally sticks.

5. When all the tally sticks have passed to the possession of either of the contestants, that side has won the game.

When playing this game, all squat, Indian style, on the ground, and the playing side pound chunks or boards with long sticklike clubs to make the most noise possible as they sing. When winning, they pound the most vigorously and sing with greater accent.

Also, as with other Indians, the Goshutes are great dancers. Besides dancing the white man's dances, they dance the round dance and the bear dance. Below is a description of each dance as danced.

THE ROUND DANCE OF THE GOSHIP INDIANS.

This dance is very similar to the Shoshoni "dragging dance," and also resembles the Sioux ghost dance of 1889. It differs, however, in that no drum is used and in the fact that it is a choosing-partner dance. The women choose their partners by going to the circle and forcing themselves between their choice and the next dancer in the circle and locking arms with each. Sometimes the squaw is rejected, and is ejected from the circle, as she is jeered by the spectators. Below is a description of the dance.

When all is ready, at about nine p. m., the leaders walk out to the dance place, and facing inward, join hands so as to form a small circle. All these first actors are men. Then, without moving from their places, they sing the opening song in a sort of an undertone. Having sung it through once, they raise their voices to their full strength and repeat it, this time slowly circling around in the dance. The step is very simple. The dancers move from right to left, following the course of the sun, advancing the left foot and following it with the right, hardly lifting the feet from the ground. Various songs are sung, all adapted to the simple measure of the dance step. As the song rises and swells, the people come singly and in groups from their several houses and teepees, and one after another join the circle, until any number from fifty to one hundred are in the dance. When the circle is small, each song is repeated

through a number of circuits. If large, it is repeated only through one circuit, measured by the return of the leaders to the starting point. Each song is started in the same manner, first in an undertone while the singers stand still in their places, and then with the full voice as they begin to circle around. When once begun, the dance lasts throughout the remainder of the night. It leads toward the hypnotic, and is vigorously performed.

THE BEAR DANCE OF THE GOSHIP INDIANS

The Indians planned to have a bear dance. They had a common steel washtub inverted in the center of the proposed dancing area, and the musicians began to sing and draw notched sticks over the edge of this inverted tub, thus making a rumbling, horrible (to me), but rhythmic noise to the time of the song sung. For some reason the dance was abandoned.

However, I learned that it was a choosing-partner dance of the wagon-spoke type, the performers being arranged like the spokes of a wheel. The hub of the dance-wheel is the group of drummers and chanters. Around this hub there is a circular dancing area of a radius of, say, thirty feet. In this area the dancers dance. The squaws choose their male partners, usually one but sometimes two or more, by going up to the musician group and simply tapping her choice with her hand. Sometimes she gets the "glove" and has to dance alone. When ready, the actors dance a straight forward and backward dance on a radius, or spoke-line, of the wheel. The squaw faces the hub; her partner faces in the opposite direction. When she dances forward her partner (or partners) retrograde backwards, and when the hub is reached she retrogrades and they dance forward to the rim of the circle, the backward and forward sweep being a radius of the circle. The dancers often lock arms and dance side by side, but sometimes they face each other's right shoulder. A set lasts with the song sung, and at the beginning of each new song a new set is formed. This dance is picturesque.

HEALTH CONDITIONS.

These are the healthiest Indians I have met in seventeen years in the Indian service; yet an examination by Dr. Ferdinand Shoemaker, assistant medical supervisor in the United

States Indian Service, shows that they are badly diseased. Of 64 examined the following cases were found: tracoma, 27; consumption, 5; goiter, 3; enlarged glands, 2; arterio-sclerosis, 1.

The division of the Goshute tribe living at Deep Creek reservation numbers about 150. They are progressive and self-supporting.

BIRDS OF THE BOIS FORT INDIAN RESERVATION AND ADJACENT TERRITORY IN MINNESOTA.

ALBERT B. REAGAN.

THE BOIS FORT (or Nett Lake) Indian reservation, surrounding the beautiful Nett lake, is the home of the Bois Fort Indians. It covers one whole township and eight fractional townships. Its eastern part is in St. Louis county, the bulk in Koochiching county, covering townships and parts of townships as follows: townships 66 north, ranges 21, 22 and 23 west of the fourth principal meridian in Minnesota; also townships 65 and 64, same ranges as above. The reservation is located 125 miles northwest of Duluth and about 38 miles south of Fort Frances, Ontario. It contains a total of 103,862.73 acres, exclusive of the area of the lake, which comprises about three-fourths of a township. Of this about 56,000 acres are allotted to 718 Indians and 434.64 acres are reserved for agency and school purposes. Of the 47,428.09 acres unallotted, much of it was originally reserved by the government as pine lands, aggregating 9,533.93 acres; the remaining unallotted area was mostly swamp land. In 1909 the last of the pine was sold, and in 1914 practically all of the unallotted land was thrown open for settlement. Of the allotted land, more than one-half of the original allottees are dead. Consequently, something like 30,000 acres of inherited Indian lands will be sold within the next few years.

Nett lake is in the east central part of the reservation. As has been stated, it covers about three-fourths of a township. It is in the shape of a giant lobster's hand, with the claws pointing eastward, the larger claw being the north digit. The lake is shallow and has a mud bottom. It is a rice field and a duck pond combined. In summer it looks like a vast wheat field. In